1:Williams E,G-5 (1923-1925) 1930
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614 On the other hand, however, a man of the Bangai-unji,
778 or 'children of the eagle-hawk', who use one of its speckled
784 feathers for their mark, avers that he would neither kill nor eat the bird; and, further, volunteers that if a *bangai* fledgling, being caught and kept in the village, were to die, it would not be eaten or thrown away, but buried. Lastly, there is one isolated note which may have some significance. The bird *Hororo* (mentioned on p. 113) belongs especially to a certain man Erupa. Should its cry be heard near the village, the people would say, 'Erupa will be successful in the hunt to-day'.

551 In passing I may mention a point of some interest.
606 Among the Orokaiva there are certain strict rules of etiquette
778 between relatives by marriage (particularly between the man and his parents-in-law), exemplified by a very strict name-avoidance. Now, although a man will cut down his own *beratu* tree without mercy, he will hesitate to do the same with a tree that happens to bear the name of his *atovo* or *imboti*, i.e. his father-in-law or his mother-in-law, and may request one of his companions in the clearing to fell this particular tree for him. Similarly he will not eat any food, animal or vegetable, which happens to be synonymous with either of his parents-in-law. Now this rule is based on sentiment; there are, as far as my knowledge goes, no magico-religious sanctions to it; and where a similar tabu is observed with regard to the *beratu* we may probably assume that this is likewise no more than a sentimental avoidance.

778 The foregoing evidence has been set down for what it is worth. On the whole there would appear to be no very special regard for the *beratu*, though here and there will crop up a strong manifestation of such regard. It may not be surprising that this is relatively more marked in the few cases of birds than in those of the usual botanic *beratu*, because the former, with their more definite personality, are in themselves likelier objects of regard than the latter.

In fine it is of little consequence whether the plant emblem be called a totem or not; it will be obvious that it is very much like one. There is in my own mind little doubt as to how the system came into being. The *beratu* is a synony-